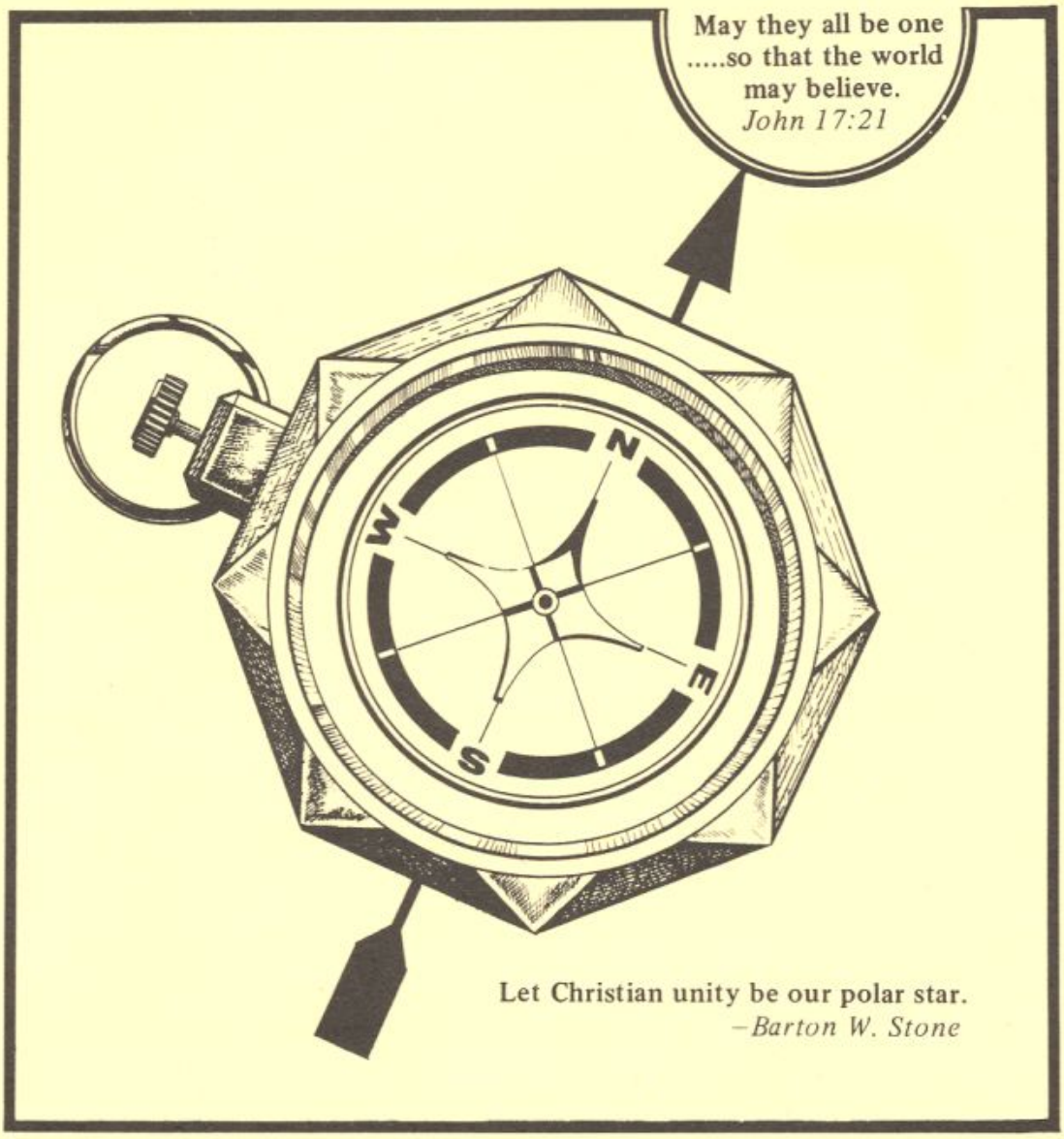
RESTORATION REVIEW

Leroy Garrett, Editor

September, 1976 Vol. 18, No. 7



Volume 18, No. 7 **Leroy Garrett, Editor** **September 1976**

The Word Abused . . .

POTPOURRI OF ABUSED TERMS

This is not to be an extended treatment of anyone term, but a kind of miscellany of scriptural concepts that have been wrenched from their context and twisted in such a way as to be given special title to some sect or party. For the most part these *are* scriptural concepts, but they become unsound and unwholesome through the use made of them. Though our treatment will necessarily be brief, we hope it will be sufficient to stir up your sincere minds and to make you more conscious of the importance of a pure speech.

"Member of the Church"

True, the scriptures do use the term *member* in such passages as 1 Cor. 12:14: "The body does not consist of one member but of many," and it may be that we can properly use the term "church member." But our use is likely foreign to what the apostle meant. *Member* in our culture is almost always institutionalized. One is a member of the school board, the Elks Club, or the NAACP. In much the same way he is a member of the Methodist Church or the Church of Christ. We are more comfortable in identifying someone as a member of the church than as a Christian. Being a church member has no necessary connection to one's commitment to Jesus Christ as Lord.

The Greek term for *member* (melos) occurs 30-odd times in the NT, and it is clear enough in such references as "For we are members one of another" (Eph. 4:25). But still the use of *member* in our culture is against us. This is why Phillips does better with "For we are not separate units but intimately related to one another in Christ." The word *melos* simply means a part or a member of the whole, such as in the body of man or animal.

If we used the word less and "church member" none at all, we would move closer to a pure scriptural vocabulary. *Part* would be much better. Our brothers and sisters are parts of one another in our relation to Jesus. *Member* smacks of the Oddfellows or the PT A. I don't even think of my arm or leg as members of my body, but as parts. Looking at it this way makes 1 Cor. 12:25-26 really come alive: "But God has combined the various parts of the body, giving special honor to the humblest parts, so that there might be no sense of division in the body, but that all its organs might feel the same concern for one another. If one organ suffers, they all suffer together."

If we are brothers together, then we are "parts of Christ" together, and that is all that should matter. Being a "member of a congregation" is a different idea. It is not *that* which makes us a part of Christ. Perhaps we should all be recognized as "parts of the Body" at a given congregation, so that God's under-shepherds can watch for our souls, but "church membership" and being a part of Christ have become so foreign to each other that it is well to take a closer look at all of it.

"The Lord's People"

I am not sure that this exact expression is in the scriptures, but it could certainly be defended as a biblical concept. God's children are surely His people, the Lord's people. But to be used properly it must include *all* those that are in His family. The party in which I grew up has used this term in a sectarian sense, making it apply only to themselves. "The Lord's people" in Denton, Texas would be only those who are *members* (there it is again!) of the Church of Christ. But all sects are guilty of this, for only they, as they see it, are the Lord's people. Many of the Lord's people have never heard of the Restoration Movement or what we call "Church of Christ" or "Christian Church" (exclusive titles on our part), nor is it necessary that they ever hear of such in order to be His people. It is Jesus and the gospel that they are to hear, and all those who believe and respond to the good news make up the Lord's people. To use the term in such a way as to leave out even one such person is to use the language of a sectarian.

"Sanctuary"

More and more our folk are being subjected to this kind of Ashdod, as if we supposed that there really are holy places and things in the Christian faith. Again we are dealing with a scriptural concept. Eph. 2:19f. speaks of "the household of God" as being *a holy temple in the Lord.* That is a sanctuary. And 1 Cor. 6:19: "Do you not know that your body is a temple of the Holy Spirit within you." That too is a sanctuary. This means that there is only one sanctuary of God on this earth, and that is the human heart in which God dwells.

To refer to a room in a meetinghouse as "the sanctuary" is silly, regardless of its costly pews and stained glass windows. It is no holier than the bathroom at home or the storage room where you park the lawn mower. If God does not dwell in your heart, then he dwells nowhere in your life, however enriched may be the ecclesiastical furniture that encloses you. We are now parking ushers at the entrance of "the sanctuary" to be sure that "an atmosphere conducive to worship" has begun. All this "hush-hush" sort of thing, which we impose upon our kids by slapping their rears and twisting their ears, is completely foreign to the scriptures, and it actually keeps the saints from enjoying what God intends the

assembly to be in the first place. They assembled to be with each other, not sit like a bunch of wooden Indians in front of a cigar store waiting for a professional to say something to them.

"Worship"

Worship is service, that is all the word means. The schoolteacher is "at worship" on Monday morning unscrambling an algebra problem as much as when in the assembly of the saints. And God is in His sanctuary, which is her heart, while she's doing it, if she belongs to Him. When she, and others like her, go to the meetinghouse, then He is there because they are there, for He dwells in their hearts through the Holy Spirit. When they leave that building, then He leaves, for He does not dwell in temples made by human hands. All such signs as "Enter to Worship, Leave to Serve," which now disgrace a growing number of doors to our "sanctuaries," should be sent back to Rome from whence they came. There is no difference between worshipping and serving! Heb. 2:17-18 shows that Jesus served God by dying on the cross. It is the word for worship. Ro. 12:1-2 shows that everything the believer does in his body is his "spiritual worship" or reasonable service."

A sign over the door reading"Sanctuary" is supposed to be a signal to folk that they are nearing holy ground. But there is no holy ground, place, thing, building, shrine or temple anywhere in this wide world except the human heart, and praise God for that! I am thankful that I do not have to depend on architects and carpenters to create a sanctuary for God. The glorious Lord of heaven, magnificently depicted in the Person of Jesus, can and does make a temple for himself in the humblest of men.

Those among us who talk of "five acts of worship" only reveal their ignorance of what worship really is. There is not one of the five things they list that is referred to as worship in the scriptures. Not a single one. On the other hand the scriptures make it clear that there are thousands of acts of worship (or *service)* that we render to Him through life, whether changing diapers, washing dishes, writing a letter, sitting with the sick, making love to one's wife or husband, going to work, dialing the phone to check on a brother's welfare. The Bible is abundantly clear: "Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." Singing, praying, communion, preaching (!), and giving or assembling are never called worship in scripture. They would be worship only in the same sense that all of life's experience of the believer are worship.

And if tonight all the cathedrals, mosques, temples, and church edifices the world over should burn to the ground, there would be not one less sanctuary. But if you, my dear brother or sister, should be called home tonight, there *would* be one less sanctuary of God upon earth.

"Brotherhood"

We use this beautiful scriptural term in reference to our own particular *part* of the brotherhood of believers, which includes all those everywhere who are in Jesus. And we do it even when we know better. "The largest church in the brotherhood" most certainly means the largest in the "Church of Christ" or "Christian Church." And "brotherhood problems" have no reference to those that others may be having, but only to our own, which are often rather shallow when compared to those of the larger Christian world. Indeed, *brotherhood* is limited to our own little sects within the Restoration Movement. "The best college in the brotherhood" is unquestionably a reference to a school of our own particular faction or fission. But the whole concept is an abuse of scripture. Brotherhood is made up of brothers and sisters, not institutions. No college is within the brotherhood of Christ, though, of course, brothers and sisters who are part of a college may be in the brotherhood. But it is *they* and not the institution.

At Bethany during the summer, Bill Banowsky, speaking at the Bicentennial seminar on Campbell, referred to Bethany College as "our sister institution," which we took to mean that he considers Bethany in the same "family" as Pepperdine, where he is president. I was pleased to hear that since it reflects a growth in openness. If the colleges can get together and be sisters, maybe the brothers can get together and be brothers! But the fact remains that no college on earth is in the family of God or the brotherhood. If they want to declare a "sisterhood" between each other, due to common interests and heritage, that is just great. But this has nothing to do with *brotherhood* as referred to in scripture. "Love the brotherhood" (1 Pet. 2:17) is a beautiful admonition, and is the only occurrence of the term. It means something like "Love those who are related to you in Christ." This of course means brothers and sisters, not cousins or in-laws, and includes every child of God in heaven and on earth.

"The Minister"

We still have this gentleman around in nearly all the churches, despite a growing disenchantment with the System that has created him. Even the preachers are disillusioned with the System and would like to get out, sort of, that is. Those who go beyond "sort of" have gotten out or are getting out. Among the younger set many are preparing themselves

so as not to be dependent on the System. Most surprising of all is that most all our freer congregations (in denominations generally perhaps) are moving toward a more open ministry — a "mutual ministry" as the old British churches liked to call it. In some instances these churches have men employed for service, but they are servants to the community and teachers in the church rather than *the minister.*

There is of course no such office in scripture and no primitive congregation had any such animal as "the minister" hanging around. When he is around and the System obtains, it keeps a congregation from doing what they should be doing in assembly. It makes spectators and auditors of them instead of participants and *parts* of the Body, each functioning to the building up of all.

But the System remains very much with us, and it stands as one of the grossest abuses of scripture, for it makes one man "the minister" when God intends that all should be ministers. For the most part, it supplants the work of elders, the God-ordained pastors. It is a practice so obviously borrowed from "the denominations" that it is difficult to see any real difference between their practice and ours. There appears to be some slight relationship between the System and *money.*

"Communion"

This is applied almost exclusively to the Lord's Supper, and it is often listed as an "item of worship" on the signboard: Communion, 10:45. Or at least it is common to hear some rushed brother or sister declare, "We made it in time for communion." True, the Supper is referred to as a communion with the body and blood of Jesus (1 Cor. 10:17), but never is it called "the communion" in any such way as we usually employ the term.

In 2 Cor. 8:4 communion (the same word for *fellowship)* is used in reference to helping poor saints. Gal. 2:9 applies it to receiving one as your equal in Christ. Philip. 1:5 uses it in reference to supporting an evangelist, and Philip. 3:10 makes suffering with Christ a communion. The "communion of the Spirit" (Philip. 2:1) is a reference to the life we live in Christ through the indwelling Guest of heaven, and it has no particular reference to the Supper.

So, there is no such thing as "the communion" in scripture, for all of our life in Him is a communion or fellowship with him and with each other. It would be appropriate, if we occasionally referred to the Supper as "a communion," as the apostle does in 1 Cor. 10:17. But giving, singing, praying, suffering, living, enjoying the Spirit are also communion. — *Editor*

⁂ ⁂ ⁂

Bicentennial Notes on Restoration History . . .

THE NOBLEST ACT IN BARTON STONE'S LIFE

When it comes right down to it, most of us would be at a loss in pointing to the noblest thing we've ever done. The idea might prove to be a suitable entree to some profitable soulsearching. We might conclude that our more remarkable accomplishment, such as making a lot of money or earning a high degree from a great university or getting a family reared and educated, may not be all that noble after all. One might be successful without being noble. Nobility of behavior points to something far beyond the self-serving things that consume most of our lives.

But it was no problem to Barton Stone. As he grew older he looked back on 1832 as the greatest year of his life, for something happened that year that not only changed his own life, but changed the course of the Restoration Movement in this country. By 1841 he was stricken with paralysis. With only three more years to live he began to pen some biographical notes. Looking back to that event in Lexington, Ky., when the "Christians" of the Stone movement and the "Reformers" of the Campbel1 movement became a united force for the oneness of Christ's church, he wrote: "This union I view as the noblest act of my life."

Stone not only founded our Movement at old Cane Ridge back in 1804, while Alexander Campbel1 was yet a 16-year old lad back in Ireland, but he also united the Movement at Lexington in 1832, while Campbell was doing other things up in Bethany. Neither event was al1 that sudden or all that simple, but it was Stone's concern for renewal that gave the Movement its birth in the revival fires of Cane Ridge, and it was his passion for unity that gave cohesion to two concurrent reformation efforts, influences that might otherwise have spent themselves into oblivion. That the "Stoneites" and "Campbe1ites" could ever get together as they did is a lesson of unity in diversity that we, their heirs, have too soon forgotten, if indeed we ever really learned it.

Stone's passion for the unity of God's people may wel1 be the most dramatic fact in our exciting history. He was the right man with the right idea at the right time. He saw unity as the very essence of the Christian faith. This is why the Christ gave up heaven and took upon himself earthly poverty, to make men one in the Father. The purpose of the gospel is to make men brothers, not to divide them into warring sects. Some years after his

death, John Rogers said of him: “He hailed with enthusiastic joy the least indications of a growing spirit of forbearance and brotherly love among the different denominations. For in the universal prevalence of the spirit of union among Christians, he saw the monster, sin, dethroned and the world converted.”

This conviction gave birth to one of the great mottoes of our Movement: “Let Christian unity be our polar star.” It is most insightful in that it recognizes that unity is more of a means in God’s plan than as an end in itself. This is the point of our Lord’s prayer for the oneness of his disciples. They were to be one *so that the world will believe.* Stone recognized that a divided church could never win a lost world. The union of believers, their love for each other as brothers and sisters, will guide us in the mission we have as God’s church: to manifest to a sin cursed world the love of Jesus.

He makes one point about the sin of division that is especially noteworthy, (and this is a characteristic of the founders of our Movement: *they rediscovered the horrid sin of partyism),* and that is that its real cause is pride. Party pride. Creedal pride. Institutional pride. The pride of being right and exclusive and superior. John Rogers describes Stone’s last addresses on his last journey before going home. He told his people that the object of his life had been to unite the people of God, that he considered this the greatest work that man can do upon this earth. Says Rogers of the venerable saint: “He reminded them, that if they would promote the unity and purity of the church, they must be humble. That pride had been the bane of union in al1 ages. That under the influence of pride men become selfish, self-willed, ambitious, resolved to make to themselves a great name, to make a party and stand at the head of it.” Stone emphasized the point that humility always tends to promote unity in that it disposes one to look after the happiness of others, while pride prompts us to esteem ourselves better than others.

There must have been something about Stone’s bearing, that inner being that illumined his whole personality (Aristotle would cal1 it *ethos)* that caused the party spirit to scringe in his presence. Something like a foulmouthed reviler controlling his tongue while in company with people so different from himself. When Stone moved to Jacksonville, Illinois a few years after the union in 1832, he found two congregations, one after the Campbell tradition and the other after Stone. His very presence seemed to have cohesive power. Partyism could only blush and be ashamed in the face of such a holy man. He would not join either one, nor would he rest in peace until they caught the spirit of Lexington. They soon became one congregation, working together in love, despite their differences.

The difference between Stone and most of us who are the heirs of what he began is that he *really* believed that partyism is a sin against God and that Jesus' prayer for unity can be realized by his disciples if they truly want that prayer answered. He saw unity as God's gift to the church through His indwelling Holy Spirit. This can be ours *if we really want it.* But we today talk about how we have "restored the church to its pristine purity" and that we and we alone are "the New Testament church," and that the answer to division is for everybody else to line up with us. This is not the unity of the Spirit, nor was it the plea that gave zest to our Movement. It is rather an inane and arrogant demand for conformity. Stone would blush in the face of such trifle. The movements that he made into one, by turning men's hearts to the Spirit of God, was by no means predicated upon doctrinal agreement. In the face of substantial differences, some of which they never resolved, they became one congregation of Christ. They put into practice what reformers had been saying since Luther: "In essentials, unity; in non-essentials, liberty; in all things, love."

A brief outline of events leading up to the union of 1832 would be as follows:

1. In 1804, Stone and other Presbyterian preachers denounced all sectism, thus leaving the Presbyterian Church and becoming Christians only. Unable to find anyone to immerse them on simple biblical grounds, they baptized each other. They formed an independent presbytery, made up of some seven congregations, but this they soon dissolved, giving birth to *The Last Will and Testament of the Springfield Presbytery,* in which they willed that their society should die and be swallowed up in the Body of Christ at large. It is one of the great documents of our history.

2. From 1804 until the late 1820's this group, calling themselves simply Christians, grew slowly but substantially throughout Kentucky. They may have grown to as many as 10,000 by 1830. Barton Stone was the leader, and he suffered much persecution from his Presbyterian friends because of his innovative movement. He was later to say, somewhat humorously, that he especially welcomed association with Alexander Campbell since he could take a lot of calumny that had been his alone to bear. They were often dubbed as "Stoneites."

3. At this time the "Christians" knew little or nothing of the "Reformers" that were associated with the Campbells. The Campbell movement began in 1809 in Pennsylvania and grew almost imperceptibly for the first 15 years, having only three or four congregations. We have seen that it was as part of the Mahoning Association of Baptist Churches in the Western Reserve (part of Ohio) and the evangelism of Walter Scott that the movement began to flower.

4. The Campbell movement grew very rapidly in the late 1820's, moving on down into Kentucky, and they probably numbered about 12,000 by 1830. They were mostly Baptists "Reformed Baptists" — and they immersed thousands as they moved across the frontier, but they never re-immersed Baptists. As they grew stronger and bolder they were gradually "withdrawn from," as it were, by the regular Baptists, and so they found themselves a separate communion. They generally called themselves Disciples of Christ and Churches of Christ.

5. It was now that the "Christians" and "Reformers" began to make contact with each other, for in some cases they would have congregations in the same frontier towns and cities. Stone now lived in Georgetown, Ky., as did John T. Johnson, who left Congress to become an evangelist among the Disciples, influenced as he was by Alexander Campbell, who had begun his forays into Kentucky in 1824. It was that year that Campbell and Stone first met. Raccoon John Smith, whose story we have recounted, also enters the picture as this point, becoming a "Reformed Baptist" under Campbell's influence. He too was a principal character in the union of the groups.

6. It was Stone and Johnson who put together the first "unity meeting" in our Movement's history there in Georgetown where they were neighbors. For four days their folk met together and resolved to become one people together in the Lord. That was over the Christmas holidays, 1831. A few days later, over the New Year's weekend, a larger and more extensive gathering was held in Lexington, and so they began the new year, 1832, as a united movement "to unite the Christians in all the sects."

It was this that they had most in common. A desire to make God's people one on the basis of the scriptures alone, apart from the creeds and opinions of men. Both groups were immersionists, but the "Christians" did not see baptism as being for the remission of sins, as did the "Reformers."

With Stone religion was more "experimental" than it was with Campbell, and something akin to the mourner's bench continued to be common among them. Nor had Stone yet accepted a weekly serving of the Supper, as the Campbells had from the very first Lord's Day at old Brush Run (even before they accepted immersion), influenced as they were by the Scottish reformers in the world from which they had come.

But only two differences were monumental enough to threaten the proposed union. The Stone people feared that the Campbellites had too much head religion and not enough heart, and they were strongly suspicious of their views on the work of the Holy Spirit. The

Campbellites in return had serious misgivings about Stone's speculations about "the Trinity," especially in reference to the old Arian controversy on the pre-existence of Christ. They accused Stone of believing that the Christ was *a created being* and therefore not eternal with the Father. But it was his speculative and metaphysical turn of mind that most alarmed them, and they feared he would infiltrate the ranks with such opinions, the very thing they were seeking to escape.

It was here that Stone showed his magnanimity. Realizing that he had been too speculative in his handling of scripture, he resolved to cool it. He went on record as agreeing that there is but one thing necessary insofar as faith is concerned, for union in Christ, and that is believing that Jesus is the Son of God. And there is but one act that is required for entrance into the fellowship of the church, and that is immersion. Campbell had long stressed this *believing the one fact, obeying the one act* as the basis of fellowship, and Stone accepted it. Stone, however, never really believed in baptism as "essential to salvation," the view that eventually emerged among the Campbellites, though Campbell himself avoided stating the idea that strongly. Stone's definition of a Christian will interest you: "Whoever acknowledges the leading truths of Christianity, and conforms his life to that acknowledgment, we esteem a Christian."

It is appropriate to state here that the leaders of our Movement, beginning with Stone and Campbell, have *never* been of the same interpretation in reference to baptism. It is also noteworthy that it was no "discovery of the truth about baptism" that launched the Movement. The Campbells began out of concern for a divided church, and Alexander concedes that the doctrine of baptism for remission of sins came along 15 years later — and 12 years after his own immersion! Stone states that when he first met Campbell in 1824 only two differences appeared important to him: that Campbell believed in baptism for remission of sins and "weekly communion." He came to accept both, he says, albeit he never came to emphasize baptism as did Campbell. So his movement was also initiated by a desire for the union of all believers, apart from human names and creeds. Along the way, he was immersed out of obedience to Christ, but baptism never became the hallmark of the Movement in these early years.

We will leave it to the reader to decide whether either Barton Stone or Alexander Campbell, neither of whom was baptized for the remission of sins (as they saw it, at least) could be "fellowshipped" by their congregations in our day.

One can but admire the pragmatism that went along with the idealism that led to that union in Lexington. Stone invited John T. Johnson to join him as co-editor of the *Christian Messenger,* which served to symbolize the union. Raccoon John Smith not only wrote his "Address to the Brethren" in which he pled for forbearance of differences, but he joined John Rogers in riding horseback from congregation to congregation, uniting them in practice as well as in theory. I t was a task masterfully accomplished, and it surely stands as the noblest chapter in our history. The Movement really did become one, despite all its diversity. That is why Stone was able to effect the union of those two churches in Illinois that had not yet caught the message. *We Disciples are a united people working for the union of all God's church* That was the message, and they all climbed aboard.

Love and forbearance were the rule by which they walked. Stone graciously stepped into the shadows when Campbell's star arose, acknowledging him as the leader of the Movement even though Campbell was younger and later on the scene. He assured his people that Campbell was a true man of God, one with fewer faults than any man he knew. Campbell in turn accepted Stone as his dear brother in the Lord, despite misgivings about his views on the nature of Christ's preexistence.

A few years later, in his debate with Rice, Campbell leveled a few charges at speculative theologians, including some in his own Movement. He mentioned Dr. Thomas and Barton Stone in particular, stating that he did not approve of some of Stone's positions. It was something he did not have to say. He soon got a letter from Kentucky, signed by 12 evangelists and elders, including John Rogers and J. A. Gano, expressing regret that such remarks about brother Stone were being published to the world, and graciously reprimanding him as if to say, *We Disciples are a united people and don't do those things. Remember?* Campbell did not contest their complaint.

In that letter to Campbell those twelve men penned a paragraph that must stand as among the greatest we have ever published: "It was not your joining brother Stone as a leader, nor his joining you as such; but all rallying in the spirit of gospel truth, liberty and love, around the one glorious center of attraction — Christ Jesus: thus out of two, making one New body, not Campbellites or Stoneites, but Christians; and so making peace. May it long continue to bless our land."

John Rogers was confident that the Movement would continue in the spirit of Lexington and never divide. No one "came over" to anybody's side. No one surrendered any truth. No one was even asked to give up any opinions he held, but only to make sure

he held his opinions as private property and not make them tests of communion. They united upon the “one Lord, one faith, one baptism” — the essentials. In nonessentials they resolved to leave each man free. In all things they practiced love and forbearance.

And so wrote John Rogers after describing the union of the two groups: “We trust in God that no such disaster as that of division shall ever befall us. Nor can it, if we are true to our cause.” He went on to say that if the principles of unity as set forth by Campbell and Stone are adhered to the Movement will never divide, and it will go on “to be a great blessing to Christendom and to the world.”

And so it was right on through the Civil War. While others divided, our people did not. This caused Moses E. Lard to write in his *Quarterly,* just after the bloody conflict, that the Restoration Movement would never divide now that it had endured that awful war still as one people.

But John Rogers passed along to us that qualifying clause - *if we are true to our cause.* And there’s the rub!

Stone and Campbell united on the basis of belief in the one fact (Jesus is the Christ) and obedience to the one act (immersion). Nothing else. Opinions, deductions, interpretations or speculations about scripture cannot be made tests of fellowship. We can differ about a lot of things and still be one.

We are now divided 15 or 20 different ways, and in doing so we have betrayed a sacred trust. John Rogers would shame us for forgetting the spirit of Georgetown and Lexington. Barton Stone would say that we have taken our eyes off the polar star and thus lost our direction. Campbell would say that we have l11issed the point of the Movement in that we make the distinctive features of our own sects the basis of union, the very thing the Movement was trying to correct.

We might turn Rogers’ and Lard’s prophecy about *not* dividing around and say that we will never again be united until we return to those grand old truths that gave birth to our Movement. “In essentials, unity; in nonessentials, liberty; in all things, love.” And they spelled that out for us. There is no way to miss it. It is a question of whether we want what they wanted. They became one because they had a passion for unity and because they believed the Lord’s prayer for a united church could be realized in their lives and among their churches. When we have their passion and their faith, we too will find the way.

"It was the noblest act of my life," said the stricken and venerable Barton W. Stone, as he looked back over the years.

May God put it into our hearts and into our churches to seek that same nobility in our lives. When it is all over for us, and we look back over the years, what shall we say about this, the grandest theme man can contemplate, the unity of God's people. What will we have done? How noble will it be? —*the Editor*

⁂ ⁂ ⁂

Pilgrimage of Joy . . .

CRITICAL TIMES DURING WORLD WAR I

By W. Carl Ketcherside

The little congregation made its greatest progress under the efforts of the men who constituted it. No other argument for the power of the gospel was as strong as that of the lives of men who had been completely transformed. Rude miners, listening to a man imported from afar to convert them, had little hope of ever becoming like such a well-dressed professional who harangued them nightly, but they could identify with those who daily descended into the shaft on the same cage with them. So effective did L. E. become that when he was assigned a new partner on his drill the rest of the miners said, "Well there goes another future member of the Campbellites." And they were more often correct than not.

L. E. and my father were not content to keep the gospel in our village. They thought it should be sounded out and not sounded in. They lived for the study of the Word and wherever they could band together a few saints in some backwoods schoolhouse they "set them to keeping house for the Lord." On Sunday one of them would go and instruct the people and I can recall that, as a lad of less than seven years, I walked six miles with my father to a schoolhouse out in the timber, and I walked back home again in the hot afternoon sun. I was so tired I fell asleep on the floor just inside the front door and never knew who transferred me to the pallet on which we children slept in the summertime.

It appeared that God was smiling upon the little group when catastrophe struck for us, and the whole course of life was suddenly and rudely changed. We had moved out of the shack in which I was born, into a four-room house closer to the company store. My father, in a moment of reckless abandon, had made an offer of sixhundred dollars for the house,

and his bid was accepted. My mother was unquestionably proud of it. She moved in, with the fond hope of sometime purchasing a Congoleum floor covering for our living-room, and by dint saving and hoarding nickels and dimes she was able to accumulate the six dollars required in a few months. When the rug was unrolled, smelling new and fresh like linseed oil, we were not allowed to walk across it, but had to step carefully around and walk on that portion of the floor which was not covered.

My father had always been troubled with a cough. Sometimes at night he would have to get up and sit in a chair, but no one thought much about it for all of the miners, with few exceptions, coughed hard and long. But when my father could no longer get his rest, regardless of the shift he worked, my mother persuaded him to go see Dr. McClellan. He was reluctant to do so, thinking it was both foolish and an unnecessary expense. But he finally consented to go and when he returned home we knew something was seriously wrong. Our mother went about her work crying, and we could hear her talk to my father about “making a move.” Years later I learned that our family physician had diagnosed “Miner’s consumption,” since no one used the “silicosis” in those days. My father was told that his only chance to survive was to get out of mines and go to a colder climate.

It must have been a frightening experience since there were now six children and one of them a babe in arms. Somehow they broke the news to us and it seemed incredible. My father had written to the *Apostolic Review,* edited by Daniel Sommer, and had stated in its columns the need to make a change. He expressed a desire to locate where there was a “loyal congregation” in which he could assist by taking his turn in teaching and doing personal work. He received a reply from Marshalltown, Iowa and after several letters were exchanged it was decided we should go there. The congregation offered to help my father find a job and a house in which to live.

Only one who lived in a tightlyknit village at the beginning of the twentieth century can understand the unforgettable shock created when a family was forced to leave for another area. In our present mobile society it is absolutely impossible to portray. For days before we left, relatives and friends gathered to help pack and weep, and generally get in the way. The women clung to our mother and tears flowed freely as they wailed and expressed the thought they would never meet again.

Mother took all six of us on the train to see her immediate family and our Grandfather Hansen met us at McBride’s Station with the big wagon drawn by a span of skittish mules. It was great fun sitting on the old quilt placed over the bed of straw in the back and riding the six miles to the farm. Our grandmother, who was very heavy, came waddling out of the

house, speaking German with such rapidity that even our mother could not keep up. She had cooked every Danish and German recipe she had ever known and we ate to repletion. I drew the biscuit with the fly in it. There were no screens for the doors and windows and I never recall eating at that grandmother's home without having a fly in one of the biscuits.

All the folk from the transplanted old world colony came to bid us farewell. My mother was always one of their favorites. Grandfather, who was a great wine maker, freely handed around samples of his handiwork and as the night wore on and tongues became more lubricated it sounded like a wedding celebration in a Bavarian bierstube. The next day we left, but as we looked back we could see all the members of the fmnily standing on the front porch and waving.

When we left the village of Cantwell it was as if someone had died. We went on the local train to Saint Louis where we changed to the Wabash line at Union Station. I had never seen such a throng as filled this great structure and how our parents managed to get six wide-eyed children through the shoving mob I shall never know. As we passed through the great midway, a newsboy was standing at the top of the stairs hawking his papers. I have never forgotten the words he was yelling, "Saint Louis Globe-Democrat, telling of the allies' great victory in France!" The British troops under Field Marshal Sir Douglas Haig had made a breakthrough.

I must spare you further details of the journey, vivid as they are to me. One of the leaders, S. M. Brees, met us at the Marshalltown station in a huge Velie touring car and took us to the home of another elder, Alexander Campbell Blake, with whose family we were to lodge until our furniture arrived by train and could be unpacked. The people were all good to us, but we were out of place, like strangers in a strange land. Even the polite formality seemed cold to us. We were hill-folk, villagers and country people, wholly unsuited to a city existence in the north. We were glad when we could move into the humble place we had rented on the outskirts of the city.

There were some things we had never had before, such as electric lights, running water in the house, and a bathroom. At first it seemed awkward and inappropriate to have "a privy" inside the same house in which you lived, but we soon became accustomed to it and were especially thankful for it on days when the rain came down in torrents or an Iowa blizzard swept across the land. I suspect that my parents sensed from the start that it was an untimely move, but it was too late to do anything about it then. We were broke, and we suffered as only the poor can suffer during wartime.

Our father secured employment scraping or fleshing hides at the H. Willard Son and Company tannery. It was a dirty, stinking job and his cough was intensified by the dampness of the place and the vats in which he had to labor. Crippled, though he was, he took a job with a moving and storage firm and stuck with it through a cold winter. We could barely make ends meet. The wartime economy had driven sugar up to the incredible level of twenty-five cents per pound. Flour was rationed and government stamps issued for other commodities. And, right in the midst of our other woes, the influenza pandemic struck us all down. Each day the paper told of hundreds of deaths. In many areas there was no one strong enough to dig graves and the corpses accumulated. We were sure that some of us would die but we survived, although we were so weak and anemic we could hardly stand.

Through it all we never failed to study the Word daily and to cling to our faith in God as our only hope. My father attended every meeting of the saints, taking the two of us boys with him when we were able to walk the long distance on the crunchy snow. There was never a meeting that prayers were not offered for the war to cease and our men to return home. On every side people could be heard referring to the Kaiser as “the antichrist.” It was freely predicted that these were the last days and that World War I was the battle of Armageddon. It was believed that the conflict would be terminated with the coming of Jesus. I shall never forget the celebration of the signing of the Armistice on November 11, 1918, four years, three months and fourteen days after Austria-Hungary began it all by a declaration of war upon Serbia. In those four years there was a total of 37,494,186 casualities, men killed, wounded and missing.

I was ten years old when it ended, and already it had been decided we could not make it in the city. For a year we had survived on an unvarying diet of pork neckbones and potatoes, with only an occasional dish of kraut to relieve the monotony. It was all we could afford. We would have to admit defeat and go to a smaller town.

It was not all a loss, for in Marshalltown I was introduced to the first Carnegie Library I had ever seen. I read a book per day and sometimes more. A free library opened up for me a great new world in which I stuffed my mind like a hungry urchin would his stomach at a picnic.

We moved to Gilman City, a little north Missouri town, where the only dwelling we could rent was an abandoned railroad section house. When we moved in, the weeds were higher than the windows and our first task was to clean the debris and trash out of the house and cut the high growth in the yard. The place never really became fit for human

habitation and was so close to the railway tracks that the trains at night sounded as if they were coming through the side of the building. The house was infested with rats and the yard with snakes. The job my father expected did not materialize and the help we received from congregations which he was invited to visit on the weekends was not sufficient to sustain us.

Once again, we took up our trek, seeking for a solution to the rugged problem of life. This time we settled in Chillicothe, Missouri. There are two things which stand out in my mind. One is the gathering of coal which fell off railroad cars as they swayed along the tracks. Our success meant the difference between being cold or warm in the old rattletrap house. We did not have the money for fuel. Another, is the fact that the congregation, which was in trouble when we went, divided soon afterwards. A little group of us met in an old upstairs room above a store. Division brought sadness and disillusionment. A number of people simply dropped out.

⁂ ⁂ ⁂

DOWN HOME *with CARL*

I was forced to cancel all of my work through the latter part of June and July due to Nell's serious illness caused by a deep viral infection localized at the base of the brain. After being in bed for three weeks she began the slow road to recovery . . . I am pleased to announce that we shall engage in a Fellowship Forum at Sunset Ridge Church of Christ, 2367 Brees Boulevard, San Antonio, Texas 78209, January 12-14. I will be speaking each night on the theme of unity and brotherhood, and it is planned that we shall have a daytime open forum on Thursday and Friday mornings. The meetings are intended to involve not only representatives of all segments of the restoration movement but others who are concerned with this important subject . . . If you would like a free copy of my booklet on baptism in which I deal with baptism for the remission of sins and point out that there are nine designs of baptism, please feel free to ask for it. We will also be glad to send you a copy of my booklet "Equipping the Saints" without obligation except your sending in your request . . . Nell mailed out the 303rd free copy of my book *The Parable of Telstar and Other Talks* to a student at Abilene Christian College on July 20. The book will be sent free to any college or university student in the world who requests it. The supply is becoming limited . . . I would like to remind you that we still have copies of *One in Christ,* the bound volume of Mission Messenger for its final year. The cost of this 192 page clothbound volume is $3.50. You will want to share its messages with your friends . . .

October 6-8 I am scheduled to be at Sunnyside Christian Church, 3625 East Marion Drive, Colorado Springs, Colorado 80909, in a series of studies on the Holy Spirit . . . October 20-22 I will be at Center Christian Church, Mays, Indiana 46155. The mailing address is Box 125 . . . November 3-5 I will be at Cambridge City, Indiana; and November 17-19 at West Liberty, West Virginia. . . December 6-10 I am scheduled with Hidden Valley Christian Church at Escondido, California . . . I would like to suggest that you send for a sample copy of the paper *Unleavened Bread*, published at 2884 Victoria Drive, Grand Junction, Colorado 81501 … It has been decided that the Saint Louis Forum (formerly the Hartford Forum) held annually between Christmas and New Year's Day, will be devoted to the theme "The Renewal of the Church." It is intended that the discussions will be practical and forthright, so that those who attend can derive genuine spiritual help from the sessions. Speakers will be drawn from various segments of the restoration background. More information will be forthcoming. —*W. Carl Ketcherside 139 Signal Hill Dr. , St. Louis, Mo.,63121*

⁂ ⁂ ⁂

OFFICE NOTES

J. C. Noblitt, Box 174, Mt. Dora, Fl. 32757, will send you a list of all the tapes (cassettes) he recorded at the Campbell Bicentennial Seminar at Bethany. I think you'll enjoy the one I gave, which is a rather intimate view of his life as revealed in his travel letters. That one tape is 3.00 postpaid, but he'll send you a description of all 12 tapes, which are 30.00

Speaking of tapes, we will send you a tape I did on WBRI in Indianapolis on the Restoration Movement and its major wings. It has special interest since much of it is a discussion with the emcee and questions fielded from the listeners of the popular program "Point of View." We get them professionally reproduced for you for 3.00. It is almost an hour long.

The most frequent question I am asked in my travels is not a biblical one. Everybody wants to know how my Ouida's name is pronounced. I asked our Ben to work it out in print where there could be no doubt, apart from phonetic symbols, and he comes up with Wee-duh, with a slight accent on the first syllable. After all, we have a lot of dear folk praying for us, and they don't want to foul it up with the Father with something like Oh-why-da. He might not know of whom you speak! Ouida's father named her for a lovely

little girl that died of diphtheria, but it would have been just as well had he named her plain Jane or Sue. I have problems enough without having a wife with a name that folk can neither spell nor pronounce. But then again, when Mr. Pitts realized when she arrived that she was, after all, Ouida, I suppose he had no choice but to name her that. So, we're all stuck with it, which really isn't so bad, all things considered.

Would you be interested in a set of the *Millennial Harbinger,* all 41 volumes? This will be a reproduction of Campbell's original work, with the pages slightly enlarged for easier reading. The pre-publication price of 250.00 will be a 100.00 saving over the regular price. This is only about 6.50 per volume, and what a bargain it will be if we can get enough sets sold for College Press to go ahead with their plans. We can handle your order from our office. Let us know if you are interested. Delivery could be as early as December, with all the volumes delivered at one time. If you want these at a savings, you should act at once, but you need not send any money yet.

All buffs on Restoration history will be interested in *Reminiscences and Sermons* by W. D. Frazee, who lived long enough ago to know the Campbells, Walter Scott, Stone and Raccoon John Smith. The book has been recently republished at 6.25. It has nearly 400 pages of interesting material.

The People's New Testament Explanatory Notes by B. W. Johnson has been very widely used among our folk for generations, and with good reason, for it is highly informative and helpful. All these years it has been in two volumes, but now we can offer it in a single volume for only 8.50

We continue to sell the *Millennial Harbinger* in the 2-volume compendium, which represents some of the best of Campbell's work. It is a beautiful set, highly readable. The price is now 12.95.

We can also provide the *Home Life and Reminiscences of Alexander Campbell* by his wife Selina for 4.95. This has been a longtime favorite in the Restoration library.

You might want to write for a sample copy of *The Ensign Fair,* edited by R. L. Kilpatrick, whom I first met this summer at the Bethany forum. I first became interested in his paper when I received a letter from his home congregation, announcing that he was being withdrawn from because of the "false teaching" in his paper and that they were no longer supporting it. A recent issue has reproductions from both *Mission* and *Restoration Review.* Since this paper represents a break with tradition from the heartland of orthodoxy, you might like to look into it. The sub price is 3.00 per year and the address is 2710 Day Road, Huntsville, AL 35801. The editor is a retired military officer and he grew up and worked

among very legalistic Churches of Christ. In reading him you will see that he is doing his best to work from within, but the voice for reform is unmistakable.

We recommend anything John R. W. Stott writes, and perhaps you have not seen his *Our Guilty Silence*, which is 1.95. It is a vigorous challenge to the church to face up to its mission. You should also order his *Only One Way,* which is on the message of *Galatians*, at 2.25, and *Christ the Controversialist*, which is the best of all at 2.50.

If you would like a clear concise treatment of the world's religions, their origins and teachings, we suggest *The World's Religions*, by Norman Anderson, at 3.95. The chapter on Judaism, which brings that religion to the 1970's and reveals that modern Jews are less Jewish than they like to think, is worth the price. Five other religions are treated, and then there is a helpful chapter on how the Christian should view them.

We've mentioned before that beautiful book, *Sex for Christians*, and we suggest it for married and unmarried alike. He comes through with statements like "The best arrangement is sexual partnership, not sexual hierarchy" in his treatment of the limits and liberties of sexual living. 2.95.

⁂ ⁂ ⁂

OUR CHANGING WORLD

Sometime back the Campbell Church of Christ in California had a formal installation service for Larry Hall "into the ministerial life of this congregation." This included a charge on the part of the elders and Larry's response. This sort of thing is still very rare among our people.

Can two congregations merge and pool their resources? Apparently not, unless a two-thirds majority agrees, as per Florida law. Two Disciples congregations in the Miami area attempted this, but four people blocked it with a lawsuit. So the majority that wanted a legal merger simply walked out and joined the other, leaving the old downtown church still going with a very small minority. A Jewish judge presided, and he was quick to point out that Christians should be able to solve their problems out of love and concern for each other, apart from court action.

There is a congregation in Union Star, Missouri that has gone full circle insofar as our three-pronged Movement is concerned. It was first a non-instrument Church of Christ. Years later it became Church of Christ (Disciples), bringing in the instrument, of course, as

well as joining the agencies. But now it is Christian Church (Independent). It just shows what can happen to a church when it follows the Book and obeys all the rules!

The Wycliffe (Ohio) Church of Christ has made such contact with an adjoining United Presbyterian Church that the Presbyterians have made frequent use of the baptistry at the Church of Christ, immersing many of their people. The Presbyterian pastor is an immersionist. Would it therefore be proper to think of the Church of Christ in that area really meeting in two buildings, one marked "Presbyterian" and the other "Church of Christ"? Or is there something else the folk would have to do in order to be in the Church of Christ, beside believing in Jesus and being immersed into him?

A young minister with one of the Churches of Christ in the Dallas area resigned his position recently to become a blacksmith. You read it right. He took a course in the ancient art while still a gentleman of the cloth. Once confident that he could shoe a horse as well as the next guy, he walked out of "the ministry"into blacksmithing. He explained that the noble art has roots in his family background. We see here a real human interest story and hope that we may soon send a reporter down East Texas way to interview him so as to bring you more detail. Interviewing a young, dynamic exChurch of Christ preacher with a bright and lucrative future before him, his hands now growing calloused from the use of hammer and anvil and his once tender face now scorched by a smith's fire bin, would be something else. I might take the assignment myself! Apart from hands and face, and a back bearing the burden and heat of the day one wonders what may have happened to his heart.

Speaking of East Texas, (that's where they grow loyal Church of Christ preachers as well as cotton) one such faithful preacher from those parts is also a contractor. He has recently spent several months in Denton, in and out of course, building a large auditorium ("sanctuary" they call it!) for one of our Methodist churches. He is an old friend. We worked together some in the old days when I, too, was *faithful.* I dropped by recently to say hello, and to remind him that if he could *build* a "sanctuary" for the Methodists, he should be forbearing with renegades like me who might dare to *speak* in it once he gets it finished! I am amused at my brethren who can so easily wear two hats, not letting one hat knoweth what the other doeth. We can't visit with the Methodists and "worship with them," for that would be "fellowshipping" them. But, donning a different hat, we can build their edifices and take their money. That's not fellowship!

Ouida and I were recently in Dallas to hear Ron Durham, editor of *Mission,* at the Renewal House (4519 McKinney), which is both a bookstore and educational center. Ron spoke responsibly and resourcefully on the problem of evil, and a good discussion followed. Dave Reagan, president of Renewal House, wants his visitors to hear people from all across the spectrum, both in and outside the Restoration Movement. Johnny

Ramsey is soon to speak on the authority of the Bible. He is a brother at quite a different position on the spectrum from Ron, or would be so considered. But to me they are *both* in Christ, and I see them as brothers-in-love and not as specks on the spectrum. Ouida and I hope to hear Johnny also. You should, by the way, be reading *Mission.* It is hitting a new high these days. It is 6.00 for the year (24 large pages each month, beautifully done). Address: Box 15024, Austin, Texas 78761. You should try to get the July issue and read Larry Branum',s piece on "Those Anti Non -Sunday School Churches." In the title *anti* is scratched. Once you read the article you'll see the difference he makes between being *non* and *anti.*

Reuel Lemmons attended the Restoration workshop conducted by nonclass brethren in Mexia, Texas. He later published in *Firm Foundation* several of the papers that were read, and then editorialized positively about the meeting. He said: "A tendency to withdraw from all who do not agree with us has fractured the Restoration Movement and divided us into groups and sub-groups … It pains us to see any group of brethren take a position and demand that all others accept that position or be disfellowshipped." But brother Lemmons, who often writes this way, is never specific as to which "positions" are to be made a test of fellowship and which are not. Sunday Schools? Premillennialism? Instrumental music? Does it pain Reuel to see most mainline Churches of Christ make instrumental music a test of fellowship in reference to our brothers in Christian Churches?

I am pleased to join Charles Mills of Lincoln Christian College in a retreat at Round Lake Christian Assembly on "Seeking the Old Paths," September 10-11. This is near Dublin, Ohio. Call Bill Miller at 614-889-8409 for further information.

On September 24-25 I will be with the Mt. Zion Christian Mission, Rt. 2, Box 145G, Boene, Texas 78006, in studies on the unity of the Spirit. Individuals or families may arrange to stay overnight for that weekend. Write John Sweeney at the above address or call him at 512-237-4244. This is in the hill country and is near San Antonio.

As we go to press with this issue we have 208 new subscribers, which isn't bad since our last number provided you with no address to which to make your response. We wonder if ever before in the history of second class mailing that has ever happened. The printer inadvertently omitted our identification box and none of us noticed it through two proofreadings. We might never have known if subscribers had not called it to our attention. It is just as well that the postmaster did not notice! Well, it only illustrates that the law is for the unrighteous and not for the righteous! So, *now,* if you want to send us

that list of subs at the rate of 1.00 each in clubs of five or more, we here and now supply you with our mailing address. We give it twice this time around, which will make up for the last time! Single subs are 2.00 per year, or 3.00 for two years.

Restoration Review, 1201 Windsor Dr., Denton, Texas 76201

⁂ ⁂ ⁂

Address all mail to: 1201 Windsor Dr., Denton, TX 76201*

RESTORATION REVIEW is published monthly, except July and August, at 1201 Windsor Drive, Denton, Texas, on a second class permit.

SUBSCRIPTION RATES: Individuals - $2.00 a year, or two years for $3.00; In clubs of five or more (mailed by us to separate addresses) $1.00 per name per year.